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FAMILY
LIFE
EDUCATION
IN THE YWCA



by Helen F. Southard

Change is often such a gradual process that it is difficult to determine where differences first begin to appear. As one looks back over activities in family relations in the YWCA, the merging of one phase into another makes historical analysis difficult. It is perhaps easier to summarize a few historical facts and then to describe current family life education programs as they are being carried out in local YWCA's.*

The YWCA is an international organization. In this country its programs are carried on in 441 community associations, some in rural and some in urban areas, and also in YWCA groups associated with colleges and universities. There is variety and yet conformity in Y membership. Although all YWCA's include young women and girls in their membership, some have more young married women in programs than do others. Many have large teen-age groups. Some have large groups of employed girls, others have considerably fewer. Recently young wives have become more and more a part of the membership of local YWCA's.

Both nationally and locally there is and has been community cooperation. Many family life education programs are now joint endeavors of, for example, the YMCA and the YWCA, or of the local PTA and the YWCA. For years the staff of the national board of the YWCA has cooperated with the staff of the American Social Hygiene Association to make available sound materials in the field of family life education.

* It is not possible in this article to describe the total way of work of the YWCA. Information can be obtained by writing Public Information Department, National Board, YWCA, 600 Lexington Avenue, New York 22, N. Y.

New Programs

The national board of the Young Women's Christian Association bears an advisory relationship to all local associations. As a part of national service to locals, information is given on new program materials such as films, recordings, pamphlets and skits. This aid may be given through written materials to which local associations subscribe, or it may be given in materials mailed out by the national office free of charge.

Program demonstrations are often given with the cooperation of locals at various meetings sponsored by the national organization or at local meetings in which the national board and staff participate. Summer conferences are a shared responsibility, and new programs are evolved in this relaxed atmosphere. Local associations frequently write in to ask for suggestions on a particular event which is being planned, or they may ask that a national staff member come to do a specific program. Travel requests often cannot be met, since it is not the best use of time or money to send a staff member to do a single program event.

The recently organized training services unit of the membership resources group of the national staff is working continuously to put basic material into a form useful to local groups. As it receives local material, it relates this to a basic curriculum. Within the last two years, an annotated bibliography of books and pamphlets on personal and family relations was sent to associations. A program booklet called *About People* was sold last year on a subscription basis to local YWCA's. This packet included suggestions on family life education programs.

Although there is great variety in the kinds of family life education programs which local YWCA's offer, there does appear to be a three-fold classification under which they may be subsumed:

- Teen-age programs on boy-girl relations. These generally include material on sex education.
- Marriage education for young adults.
- Family education for parents.

In keeping with the current emphasis upon the whole person as it functions in a variety of life situations, a majority of sex education programs for teen-agers in the YWCA have become a part of its dating and mating series. This is a trend away from the type of sex education often given 10 or 15 years ago, which was mainly imparting sex information. Now there is a broader emphasis upon the building of sound attitudes toward sex and upon the closely related need for healthy personality development.

They Reveal Their Attitudes

In a midwest industrial community, a Y-Teen club of girls of foreign background recently had a panel discussion on "Should Sex Education Be Taught in the Schools?" A general discussion followed.

In a large metropolitan midwest Y, an interracial club of eleventh and twelfth graders planned a course in "Do's and Don'ts in Dating." The girls said they didn't want superficial dating material, but wanted to know "how far a girl went." The girls preferred a discussion leader whom they knew and with whom they felt free, rather than an outside person. A social work student who was a teen-age adviser led a preliminary discussion to bring the girls' attitudes into the open and to help them form their questions.



***She wants
facts and ideals.***

Programs of this kind are concerned not only with factual physiological material, but also with values and standards, and there is eagerness for this kind of guidance.

There has been an increase in the participation of mothers of teen-agers in programs on family life education. In one community the supervisor of case work from the Family Service Society met with the mothers of Y-Teens. They viewed the film *Human Reproduction* and discussed why their children needed this kind of information. *The Story of Menstruation* was used in the same way with mothers of grade school girls and also with the girls. More than 300 girls and mothers participated in this program.

Many other YWCA's have shown the films, *Human Reproduction*, *Human Growth* and *Human Beginnings*, to parents. There has been good discussion on the use of all these films. A doctor is usually present to answer technical questions during the discussion.

A small association in the east recently had a series of five meetings for parents of teen-agers called *Life with Your Children*. The titles in the series were "Growing Pains of Adolescents," "Untying Apron Strings," "Out-tivities and In-tivities" and "Family Cooperative." Various well-known leaders and speakers participated.

Sometimes teen-age programs are a part of a total association or community family life education series. In a YWCA in the south, a family life institute consisting of four meetings was held as a community service and was sponsored by the Council of Church Women and the YWCA. Mimeographed material was prepared by the Federal Council of Churches, a book exhibit was held during the series, and nursery facilities were provided for mothers with young children. Discussion groups were divided into:

- Parents and leaders of little children.
- Parents and leaders of teen-agers.
- Parents and leaders of older young people.

In another community in the south, a three-session workshop was sponsored by the PTA Council, the Christian Family Life Council and the YWCA. High school students and resource persons met in a panel to discuss problems confronting teen-agers and their parents. About 90 persons attended these meetings.

There is an increase in co-ed discussions in this field, and some programs draw several hundred girls and boys to the Y for panels and discussions.

In one community the Y-Teens and the Hi-Y Club had a series of six programs on education for family living. This included a program on mental health, a showing of the film *Human Reproduction*, a venereal disease movie, a program on the social aspects of living, a parent-youth clinic on dating and dancing, and a session on choosing a life mate.

In another small YWCA which places strong emphasis on personal and family relations, there have been numerous discussions and movies on how to get along better with friends and families. One of the seventh-grade groups in this YWCA used the technique of psychodrama during discussions. The film, *Shy Guy*, was used for the basis of discussion. The high school group discussed courtship and marriage and used *Dates and Dating* by Esther Sweeney, a pamphlet widely used in YWCA's. At the present time, this association is planning a forum related to the White House Conference. This will be followed by discussion groups using films on child care and mental health.

YW Wives

Young mothers are increasingly becoming members of the YWCA. Their activities in family life education take a variety of forms, but these young women have in common a great eagerness for new material on child guidance and on family relationships in general. There is no pattern which is typical of a YW Wives program, but one generalization that can be made is that nursery facilities are being increasingly provided to facilitate the inclusion in the program of mothers who have pre-school children and no place to leave them while attending the YWCA.

The matter of standards for nursery care of young children is an example of the kind of relationship which the national office bears to local associations. Recently the national staff has worked on standards for group care of children in the YWCA. This material will be sent to local associations, but only as a piece of material that might prove helpful. Some communities have already worked out excellent plans with local agencies and individuals.

A new type of informal program is developing in YW Wives activities. Most women who come to homemakers' programs say that they wish to be refreshed and to get away from their children. They may come for art, crafts, swimming or a variety of activities; yet as they gather for coffee and discuss as they relax, they talk about their children, and thus a secondary program develops.

In this atmosphere they often enjoy, for example, a recording such as one of those available from the National Association for

**A YWCA
nursery
for junior;
a meeting
for mother.**



Mental Health. Many associations have used a Hi Neighbor Series record, *Relax and Enjoy It*. This is a recording on children in nursery groups. Mental health skits such as the American Theater Wing skit, *The Universal Heckler*, is being used in some places.

In a western association recently, the mothers expressed an interest in a course which they wanted to call "Your Child and You." A volunteer with graduate training and practical experience with a family of her own was available for this program. A free series of eight meetings was offered. Each session began with a film. Some of those used included *Life with Baby*, *Human Reproduction*, *Overdependency*, *The Feeling of Hostility*. There was a lending library of pamphlets, and the nursery which was provided was used as a laboratory for the observation of child behavior. Personal conferences were arranged with specialists who, through good cooperative relationships, were available for this part of the program.

This association now has a projected program in which the psychodrama will be used as a technique for approaching the problem of satisfactory relationships between husbands and wives.

The Focus Is on the Total Association

There is an increasing tendency to relate the family life education program to the activities of an association, and in this way personnel can be used more economically on projects. For example, a specialist brought in for some phase of family life education generally does not do an isolated lecture or discussion, but comes after the whole association has planned on the best use of time.

Because YW Wives groups are expanding at a time when there is rapid development of audio-visual aids and a crystallization of mental health concepts in popular style, these programs are creative, varied and challenging. In a recent national bulletin to YW Wives groups, attention was called to the new mental health edition of the comic, *Blondie*, and to ways in which groups can use it. Local associations are experimenting with the writing of original skits and with dramatizing the content of the comic.

Working Girls and Marriage

Employed girls in the YWCA have expressed a continuing interest in programs on preparation for marriage. Some of these girls are married or engaged. Others come hoping to learn about themselves and to gain insight into why they are not married. Some marriage education courses have sessions on the topic, "Why I Am Single."

Some of these programs have been conducted in small, informal groups at no cost to the girls. Others have developed into a series of lectures and discussions for which a fee has been charged.

*Will she
marry
or will
she be
single?*



YWCA's often have sponsored joint programs with YMCA's and other organizations.

The present trend is to include the use of films as a part of the program. The Bowman series of films on marriage has been widely used. The film, *Choosing for Happiness*, has been especially well liked, probably because of the interest that has been developing recently in psychological material. *Human Reproduction* has been used in many programs on marriage, particularly in communities where there is no one especially well qualified to present physiological material, even though there might be a resource available to answer questions or to handle a discussion. Recently a group of local leaders of young employed girls and national staff members previewed marriage films and selected the Coronet film, *Marriage Is a Partnership*, to show to employed girls at a summer conference. This film will now begin to be used in local communities, and their reactions to it will come back to the national office.

The Whole Person

Many local groups are finding that a coordinator of a series of programs on preparation for marriage can greatly enhance their value. This technique has become almost necessary as the scope of the field has broadened to include units of material on *You as a*

Person, including the effect of loneliness and frustration on relationships in general. We have noted wide interest lately in the mental health record, *Meet Your Mind*, by Dr. William Menninger. This record was used in a southwest conference last year and as a demonstration piece at an eastern conference of young employed girls this summer. The record was a basis for discussions on personal development, and girls and leaders will tell their own associations of its value. This record was also heard in a recent summer training session for new staff members in the YWCA.

The recording, *School for Marriage*, in the Hi Neighbor series of the National Association for Mental Health has been used as the kick-off for discussion in many programs on family life education.

YWCA groups first began consistently to include mental health material in their family life education programs with the publication during the last war of the leaflet, *Emotionally Speaking How's Your Balance* and *Your Balance Worth Keeping*.

Recently interest is centering on the new leaflet, *Mental Health Is*, published by the National Association for Mental Health. At a summer conference recently, brief skits on good and bad relationships were acted out. Each of 10 discussion groups chose and portrayed one point mentioned in the *Mental Health Is* leaflet. The leaflet was distributed to the entire group. Thus by acting out, by observing and by tying down an interesting and humorous activity to a sound but readable piece of literature, the group seemed to move ahead in this often intangible area.

Employed girls in the YWCA generally meet together and plan activities through their club groups, local council, or program planning committee. A National Council of Employed Girls chooses and works on subjects of great interest to these local groups. One of their main interests now is the subject of inner security, personal growth and happiness.

Council leaders worked with national staff members on a questionnaire designed to stimulate local projects. This questionnaire, not intended as a statistical tool, was filled out and discussed in YWCA groups all over the country. Sections of it related to one's attitudes toward men and marriage and families. Program suggestions based on the findings will be sent this fall to local groups.

All Is Not Clover

No one is any more aware than is the YWCA of the limitations of group settings for solving some of the problems that arise in personal and family relationships. However, new research on the possibilities for using groups opens up new vistas for activities in

this field, and as associations do better and better jobs of community relations, a more effective and increasingly less artificial way of working through individual problems can be developed.



*Groups
can be
used in
many
ways.*

In one midwestern association recently, a marriage education course was planned very carefully with the help of a member of the personal services committee who was also with the Community Family Health Association. Other associations who do not themselves have personal counseling services, but have the interest and support of case work agencies, give service of this kind as a joint affair, with a specialist across the street willing to counsel if the girl who needs her will go to her.

For many years leaders of groups planning programs on personal and family relationships have questioned their skill in working with a rapidly changing field. They felt at ease only when a specialist was in charge. Although in theory their respect for specialization is sound, in practice it has proved almost impossible for all YWCA's to afford, or even locate, top specialists if finances would support a visit.

The training of leaders, the providing of simple but sound reading materials, the use of films, recordings and skits are giving new directions to this program. All this is a challenge to our new training unit.



HOW TO DEVELOP A COMMUNITY FAMILY LIFE INSTITUTE

by P. K. Houdek

Changes in the family have become so noticeable as to give us great concern for its future. Books, pamphlets and articles almost without number have given us endless statistics, cures and remedies.

The 1948 National Conference on Family Life in Washington, D. C.,¹ was sponsored by 125 organizations. From that conference we have come to see two general needs of families:

¹ For a summary of this conference, see "Security in Family Life," *The Survey Midmonthly*, and the *Journal of Social Hygiene*, p. 267, both June, 1948.

- More and better services to families in the areas of education, guidance and counseling.
- Protection from social, economic and political forces beyond the control of the individual family.

Both of these needs can be brought into focus and in some cases partially met by a community family life institute. Some institutes serve to stimulate schools, churches, social agencies and governmental agencies to serve better the families of their communities. They are often the starting point for meeting the needs. In other communities, where there are already good programs of family life education and family services, the institute serves as a culmination and coordination of programs from many different sources.

It is the purpose of this article to share my experience in planning, operating and participating in 14 such institutes.

The size of the community will influence the nature of the program but is no prediction of success or failure. Excellent institutes have been held in communities as small as 10,000 population. One rather obvious requirement is a small group of individuals who know their community, are definitely convinced of the need for better family life and really willing to expend the necessary effort to organize a new community project.

Most institutes are set up on a one-year basis. A single institute has been known to bring about great advances in family life. A continuing program of annual institutes is the real need in most communities and should be in the thinking of those who plan the first institute.

Purpose

It is well understood that a family life institute has for its purpose the betterment of family life, but this means many different things to many different people. It is wise to have a rather clearly defined set of purposes worked out well in advance of planning the actual program and securing the speakers.

For illustration, here are the purposes that were worked out for the 1947 Kansas City Family Life Institute:²

- To help parents solve problems of the family and of their sons and daughters.
- To help young people better understand and solve their problems of personal relationships.
- To aid pastors, doctors, deans, teachers and counselors in their guidance of personal and family relations.

² For a detailed report on this institute, see *Journal of Social Hygiene*, October, 1947.



*Institutes
help her
parents
solve
her problems.*

- To make more people aware of the need and importance of better family relationships, and thus make Kansas City a better home-town.

A definite set of purposes is not only satisfying to those who feel that there is a vague, do-good, impractical motive to some welfare projects; but is useful as a guide to program planning and limitations. Most speakers and leaders welcome specific purposes so that they may tie in their remarks with the thinking of the planning group.

Sponsorship

Sponsorship is of great importance because it definitely affects the acceptance and publicity of the institute. Family life is a prime concern of many religious, educational, civic and welfare groups. To omit any significant group from the sponsorship of a community institute is an invitation to misunderstanding, mistrust, opposition and failure. In a few situations the inclusion of one group precludes the possibility of including an opposing or conflicting group. These situations are unfortunate and must be handled with the utmost care and tact by those not involved in either group.

Normally one group will survey the agencies in the community and officially invite others that have an expressed or logical interest in the family to join the movement for the institute. These then decide by official action of their governing bodies to become sponsors and appoint one or more delegates to the institute committee.

Since many groups do not have finances immediately available, it is usually unwise to make sponsorship dependent on the ability to make financial contributions to the institute fund.

Organization

The principal purpose of the organization is to manage the affairs of the institute. To accomplish this purpose, the group should be large enough to be representative and small enough to be flexible for easy movement in emergencies.

A secondary purpose of the organization is to publicize and promote the institute, usually accomplished only through a large and often unwieldy group.

To meet both of these purposes, it might be wise to follow the general plan outlined below.

The institute committee might be composed of 50 to 150 individuals, each representing a sponsoring agency. This committee would meet but once or twice to receive reports and assist with publicity and promotion. Its chairman would logically be some well-known and highly regarded individual whose duties might be largely honorary.

The steering committee should be relatively small—possibly 12 to 15 members chosen because of their personal interest in the movement, their connection with influential groups largely interested in family life, and their ability to cooperate in a community program. This committee would need to meet five or six times to determine purpose, program and finances of the institute.

The steering committee should name subcommittees, define their duties and accept their reports. The usual subcommittees are program, publicity, tickets, meeting-place and finance.

In some places the organization of a family life institute has resulted in a board of directors, officers and committees quite similar to that used in a typically independent agency. When this type of organization makes direct solicitation of funds, it becomes a separate agency and is likely to be in competition with existing agencies. With a view to avoiding the creation of a new agency, it seems that the best policy is to organize family life institutes on a committee basis, with representation from all agencies having an interest in family life.

To carry out this interest, the funds of the five annual institutes in Kansas City have been handled through the accounts of the Council of Social Agencies. At the end of each institute the entire organization has been disbanded. Each new institute is under a newly constituted steering committee. A number of individuals have continued on the committees year after year, but the majority serves but one year.



*The steering committee
should be small.*

Finances

It is best to proceed on the general assumption that tickets, fees or registrations will not pay for the expenses involved in an institute. Experience indicates that 40% to 50% of the budget may be met by admission or other specific income. It is therefore practically necessary to secure a large portion of the budget by underwriting.

Direct, specific, cash contributions can be obtained from many agencies and from some individuals months before the institute is held. These may come in amounts from \$5 to \$100 from many agencies such as service clubs, private agencies, women's clubs, parents' groups and religious organizations.



*Churches contribute
to institute support.*

Another important source of underwriting consists of trusts and welfare funds established in many communities as memorials to their founders. Often these organizations are willing to undertake deficit financing with a specific maximum established before the institute. This plan furnishes a cushion for possible deficits because of added expenses or income below anticipated levels. It gives the steering committee freedom to plan the program without the risk of personal liability for debts.

Program

The program will depend largely on the purposes of the institute. If the prime purpose is to arouse and stimulate those who

attend, the program might well be a series of individual talks, lectures or discussions. If the prime purpose is to educate, guide and give counsel on more or less definite aspects of family life, the program will be built on the basis of a number of seminars on definite topics with two or three sessions attended by the same group and led by the same or different speakers.

The experience in Kansas City has led to a pattern that includes both of these items. One or two public evening meetings of a general nature, designed to stimulate individuals and groups to greater concern for the interests of the family, are used to open or close the institute. Two, three or four seminars of two or three sessions each are used to present and discuss specific items in family living to well-defined groups. There have been seminars for parents, teachers, social workers and counselors.



*Parents and teachers
attend seminars.*



Considering the seminars and planned public meetings as the core of the institute, it is possible to spread the influence and increase the effectiveness of the program by presenting the speakers to schools, colleges, service clubs, religious groups and regularly scheduled meetings that happen to fall during the institute period. The value of these appearances is that the speakers can be more definite in their approach because of the known character of the audience. They also enable a great number of persons to hear the speakers without attending a special meeting.

The sponsors of one very successful institute use this type of program exclusively. They send speakers to almost every civic and religious group in their community over a month's time. Except for an evaluation meeting at the close, they have no called meetings.

To keep abreast of the times, it is well to make use of the newest devices in group dynamics. Huddle groups and buzz sessions are excellent for securing audience participation in seminars. Sociodrama and psychodrama are also excellent when used by one who is expert. None of these devices will take the place of trained, experienced, capable leadership.

At a recent institute in Kansas City, a well-trained and capable leader used the buzz session very effectively for two sessions of a parents' seminar. At the close of the second session the leader had a number of requests to "just talk to them" for the third

session. A poll was taken at the beginning of the third session and the group voted by a large majority to have her "just talk to them."

Speakers and Leaders

The general public, even you and I, like to hear someone they have heard about and in whose judgment they have confidence. It certainly adds to prestige and publicity values if the speaker comes from at least a thousand miles away, has written a book or two, has a doctor's degree and is connected with a well-known institution. We have always accepted these as valuable assets in a speaker but certainly do not accept just anyone with all of these accomplishments.

Perhaps the two things that experienced program committees are asking about speakers are:

- Has this person a fund of knowledge and experience that would be of value to the groups to which he or she will be presented?
- Is this person able to present his knowledge and experience in a manner that will be acceptable to these groups?

Family life has its sociological, medical, religious, psychological and educational aspects; many possible speakers are experts in one of these fields to the exclusion of others. It can be very disrupting to public acceptance if a speaker is too narrow in his concepts of the contribution of his specialty to the whole of family life. Personality is an important factor in speakers, and it is risky to secure a speaker on reputation or writing alone.

A survey of the 20 speakers who have participated in the five annual institutes held in Kansas City showed there were eight educators, six college professors, two psychiatrists, two priests, two social workers, two child specialists, one psychologist and one mental hygienist. The number of speakers each year has varied from three to seven.

Perhaps the best key to the problem of whom to get is to decide what phase of family life the institute expects to emphasize, then to get a speaker who can handle it.

The principal outlay in most institutes is for the expenses and honoraria paid to speakers. The expenses depend entirely upon the distance they need to travel. Being rather centrally located, Kansas City has had to bring its speakers from long distances in many instances. Many speakers have set fees for their services, others will adjust their fees to the institute budget, some will come for only their expenses. A fee of \$100 a day and all expenses is not unusual for the more experienced speakers with good publicity features.

Many speakers will limit themselves to three appearances a day, whereas some ask for a heavier schedule. It is well to determine this factor when securing speakers and planning programs. The conservation of a speaker's energy is important, and it is best to let him decide the number of appearances he is to make.

Few speakers wish to be entertained. They much prefer to retire to the seclusion of a comfortable hotel room for complete relaxation.

*Speakers prefer
an easy chair
to a party.*



The briefing of speakers is an important and vital task of the program committee. They should be informed at least a couple of weeks in advance about the nature of the groups they are to meet, their place in the entire program and approximately what the committee hopes they will accomplish. Any particular local problem or touchy spots should be explained to them.

Publications

A very valuable adjunct to any institute is a display of current books and pamphlets dealing with family life. Most public libraries are glad to cooperate in displays and in some cases will prepare special reading lists for distribution.

Pamphlets should be displayed and, if possible, offered for sale. In some institutes the sale of pamphlets has provided a small source of income. In any situation the sale of pamphlets should be self-supporting. Under certain circumstances pamphlets can be secured on a consignment basis providing for the return of unsold copies.

Films

Displays should be adjacent to the meetings and open before and after sessions. The wealth of new films now available on many phases of family life makes possible a valuable session for the preview of films. If the titles are selected in advance, a schedule can be publicized to enable individuals to select the films they wish to see. It is usually important that competent leaders discuss briefly the use of the films.

Aids and Assistance

Specific assistance in planning an institute, references to speakers, sources of films and materials can be secured by writing to:

- Division of Community Service, American Social Hygiene Association, 1790 Broadway, New York 19, N. Y.
- The National Council on Family Relations, 1126 East 59th St., Chicago 37, Ill.
- P. K. Houdek, executive secretary, Kansas City Social Hygiene Society, Room 401, 1020 McGee St., Kansas City 6, Mo.

*Public libraries
prepare
book displays.*



Unexpected Returns

Five consecutive years with successful family life institutes have left a real impression on Kansas City. They have yielded some unexpected returns far beyond the initial purposes and plans. They have brought those working for better family life close enough together to bring individual projects into focus with other programs in the city and have eliminated much mistrust and fear. They have made us re-examine our activities.

In the light of some very real problems presented at the institutes, they have made imperative the holding of other institutes and conferences on specific aspects. Some of the specific projects on family life that have followed from the institutes started in 1947 are these:

- Institute for parents of one-year-olds.
- Institute for nurses on mental hygiene.
- School conference on personality development.
- Three-day conference on sex education.
- Series of family forums in eight individual churches.
- Three-day conference on preparation for marriage.
- Series of extended conferences on love, courtship and marriage in seven individual churches.

Conclusion

There is no one best way to set up a family life institute. There are many variables in communities and committees. Without a set pattern it will be necessary to "cut and fit." Nothing will take the place of experience. Possibly some of the above suggestions will prevent developments that would be fatal to the most worthwhile plan. Better family life is worth all the efforts it takes to achieve it.

• • •

GRIN AND BEAR IT

by Lichty



"You're always helping me tell other stories . . . how about a little help on this one about the bees and flowers?"



YOUR RESPONSIBILITY IN VD CONTROL

(Reprinted from *Michigan Public Health*, January, 1951)

by John A. Cowan, M.D.

Children of high school age are among the principal victims of venereal disease in Michigan. At least five out of every thousand boys and girls of high school age contract venereal disease each year. One out of every eight cases of infectious syphilis and one out of every eight cases of gonorrhea reported in Michigan in 1949 were in the 10-19 year age group.

Michigan parents, teachers and youth group advisers are urged to use National Social Hygiene Month to consider what is being done in their communities for the prevention of venereal disease among their young people.

The key to the prevention of venereal disease among high school boys and girls lies in a total community program for the prevention of promiscuity. While the primary responsibility for guiding children in this matter resides in parents, every person who wields an influence over children has a share in this total community program. It calls for planning, conducting and continually improving education and guidance—in the home, in the framework of the school curriculum and in leisure-time programs—for the prevention of promiscuity and its accompanying venereal disease.

Here are some of the things which parents, teachers and youth group advisers can do to help eliminate venereal disease among Michigan's school-age boys and girls.

Parents . . .

- Be aware of your primary responsibility for the education of your children in personal living.
- Be informed as to the normal sex interests of children at different ages and at different levels of maturity.
- Be prepared to talk to your child in simple terms and without constraint or embarrassment.
- Be willing to answer your child's questions about his physical nature, about reproduction and about sex.
- Be eager to share your educational problems and experience with other persons in the community, such as your child's teacher, or family physician.
- Be an example of successful marriage and family living as a major goal of education in personal living.

Teachers and Youth Group Advisors . . .

- Be aware of the tremendous character-building influence that you have with children.
- Be informed as to the normal sex interests of children at different ages and at different levels of maturity.
- Be prepared to advise parents and to talk to children in simple terms and without constraint or embarrassment.
- Be willing to answer the child's questions as they arise and to suggest additional sources of information geared to his level of understanding.
- Be eager to share with parents the education of children in personal living.
- Teach by precept and example the concept of a well-adjusted mature adult.



AMERICAN BAEDEKER, 1951

by Eleanor N. Shenehon

Inspiring . . . that was the word for it. The Texas sun beamed down on the parade ground, a Texas breeze whipped the flags and guidons. The big band struck up a marching tune, and the flights wheeled sharply past the reviewing stand.

Here were young recruits, both men and women, airmen all. The scene was Lackland Air Force Base, near San Antonio, enormous training center for the fledglings of the United States Air Force. In the reviewing stand with Lackland's commanding officer stood 33 women, considerably awed by the spectacle and conscious of their responsibility as representatives of the great women's organizations of the country.

Here were members of the Women's Advisory Council, set up during the early years of World War II as a channel through which the Army could tell the women of the nation about the health, welfare and jobs of their soldier husbands, sons and brothers. At regular meetings during the war, the Army had briefed the Council on Army activities and had heard Council views on Army policy.

With unification of the services, the Women's Advisory Council extended its interests to the Navy, Marines and Air Force. A little later, with the Korean situation a full-scale threat to world peace, with all the services calling for men and women, the Department of Defense decided to show its women advisers exactly what recruit training is.

Thus, 33 American women found themselves on the reviewing stand at Lackland Air Force Base one day last spring. They were there to pass judgment on what they saw and to report back to the millions of women they represent through the American Social Hygiene Association, American Legion Auxiliary, YWCA, National Council of Women, General Federation of Women's Clubs and other patriotic, church and civic groups.

Back in the Pentagon two days before, Mrs. Rosenberg and other top brass had briefed them. General Marshall had wished them Godspeed. Then they began a 3,200-mile tour to America's great military training centers—Great Lakes, the Navy's outsize training station on Lake Michigan; Lackland, gateway to the Air Force; Fort Benning, where the Army trains the infantry; Parris Island, the Marine Corps' recruit depot off the South Carolina coast; and Fort Lee, basic training center for the WAC.

Theirs was a unique experience. They saw recruits of all the services, one after another, on their home grounds. They saw them at their jobs as they learned to master the skills of fighting men . . . and the skills of men and women who stand behind the men behind the guns. They watched them prepare to fight for their country if necessary. They watched them develop initiative and responsibility. They watched them learn to live together, to grow in citizenship and service. They saw them play together, and saw them pray.

They came home convinced that the services are building men and women, disciplined adults competent to take care of themselves in a dangerous world, confident of their ability to do so. They came home convinced that American military training serves the growth of youth into maturity . . . and that by so much it represents not waste but gain for the individual, his family and the nation.



↑ Young Salt

GREAT LAKES . . . here during World War II a million bluejackets got their boot training. Here now sailors and WAVES learn the intricate, specialized skills of their proud service.



↑ A WAVE explains the controls of a training device to a pilot.



↑ Up goes the duty roster (who does what and when).



← Sailors learn how to fight boiler-room fires and explosions.

Exercises build arm and chest muscles.





↑ Inspections become routine . . . you relax before they begin while acting corporals check your foot-locker for neatness.

The Air Force expects each recruit to attend the church of his faith his first Sunday at Lackland.



LACKLAND . . . where career aptitude tests and classification aim to place "round pegs in round holes" to the greater effectiveness of the individual and the U. S. Air Force.



↑ A WAF control tower operator gives a pilot landing instructions.



↑ Brand-new recruits face their flight chief for the first time.



A WAF flight attendant greets a passenger. →

FORT BENNING . . . airborne infantrymen train here, and combat engineers. Rangers too, all volunteers and all qualified parachutists, learn to infiltrate enemy lines for surprise attacks on the rear installations.

Trainees dash for cover during a village fighting problem under realistic combat conditions. →



↑ A group of sturdy Ranger infantrymen cross a swift stream in an inflated rubber boat.

An airborne infantryman watches anxiously ↓ for his buddies to parachute safely.



↑ Ranger training stresses judo and hand-to-hand combat. A Ranger must be able to handle himself in any situation.

50% of Ranger training is at night, ↓ much under simulated combat conditions.



PARRIS ISLAND. . . here in 10 weeks awkward, uncertain youngsters become competent Marines, proudly upholding the traditions and customs of their colorful Corps.

The sergeant is a specialist on geology.
↓ important in the planning of land operations.



A shining example of why a Marine's shoes always have that polished look. ↑

Marine "boots" receive instructions in a basic firing position. →





FORT LEE . . . on Lee's great drill field an all-WAC parade, graced with WAC guidons of gold and green, timed to the rhythm of a WAC band, is memorable.



↑ A pleasant classroom for WAC recruits.



↑ WAC recruit makes a final check on her appearance before leaving her barracks for the day's work.



↑ WAC recruits live for a week in a bivouac area pup tent to experience "field conditions."



↑ A good view of WAC recruit barracks at Fort Lee—and of a routine inspection.



Who needs a caption for this good picture? →



PROSTITUTION AND THE POLICE

A Crime That Can Be Prevented

by L. D. Morrison

You can't have an effective venereal disease control program and a segregated red-light district at the same time. That's an old story to you. However, it is well for us to remember that we still have police apologies for the red-light district, or the so-called open town.

For many, many years police officers have felt that it was perfectly ethical to trade vice for thieves. It was their theory that a certain amount of information was necessary to police departments and that information was obtainable in houses of prostitution. However, the better informed police officer has realized for a long time that far more inflammation than information emanated from those places.

Prostitution is a crime. Because of this fundamental fact, the suppression of prostitution is part of the legitimate business and the sacred obligation of every police department. The obligation of government to regulate public morals in the interest of the public

welfare has long been recognized. That prostitution is primarily responsible for the spread of venereal disease is an undisputed fact, attested by every student of the problem and by an overwhelming volume of scientific evidence.

Apologists for the Red Light

And yet we still have apologists for prostitution who insist that it serves a useful purpose and deserves to be protected and fostered in segregated red-light districts. These people have an argument that makes a plausible case for those whose thinking does not go beneath the surface. "Prostitution is the oldest profession in the world," they say. So what? Does that make it right?

"You can't change human nature," is another of their arguments. As if it were natural for a woman to prostitute herself and have sexual relations with 20 to 30 men in a single night!

Maybe you can't change human nature, but human beings can degrade it and debase it until only the Divine Creator Himself could see in it any spark of resemblance to the innocent flower of womanhood for which he intended it.

"You might as well face the facts," these people say. "There's always going to be prostitution in the world, so isn't it better to keep it under control and make it sanitary by forcing all the girls into one district and having them examined by a doctor so they will be safe? Then a man who wants to satisfy his animal nature can go to the segregated district and not run the risk of getting disease."

As I said before, this is a very plausible argument, and a great many people fall for it. But let us examine the truth of these statements. Let's see what is wrong with segregation and regulation. Let's find out, if we can, why many police officials throughout the United States have agreed upon a policy of suppression and repression of prostitution.

In the first place, the so-called segregated district does not actually segregate. Many a city, thinking it had a model red-light district, has found out that 80% of its prostitutes were operating outside the recognized district. This should not be surprising. The most successful prostitutes have always operated more or less secretly in hotels, apartment houses, tourist courts, taverns and other places in all parts of a city easily accessible to their customers and where the residents are not alert or protected by the police. As far back as 1918, American police authorities reported that upwards of two-thirds of the prostitutes in cities with segregated districts operated outside them.

Another evil of segregation is that it creates new prostitutes by providing a ready market for their wares and an ideal business background for those whose business is the exploitation of prostitutes. These conclusions are confirmed by investigations conducted by the League of Nations in most of the civilized countries of the world.

A Public Health Menace

One of the greatest dangers to the public welfare growing out of the segregated district is the danger to the public health. Contrary to the claims made for it, instead of minimizing disease, the segregated district actually spreads disease far more rapidly than prostitution practiced without the benefit of a protected and segregated district. Competent medical reports over a period of more than 25 years show, without exception, that from 50% to 90% of the prostitutes in such districts are infected with syphilis, gonorrhea or both. Since the contacts made by the prostitute in the segregated district are far more numerous than those made by the streetwalker or the promiscuous girl, it necessarily follows that the segregated district is by far the most dangerous from the standpoint of spreading disease.

This conclusion is confirmed by a carefully controlled experiment carried out under the supervision of the U. S. Marines in Haiti in 1917. Prior to the experiment, the brigade had a venereal disease rate of 170.56 per 1,000, which was considered too high. After the segregated district had been in operation about a year under strict medical supervision, the disease rate had reached 243.36 per 1,000 and the experiment was discontinued as a failure.

One of the dangers of the segregated district is that the medical inspection creates a false sense of security for the men. Actually, a physician's certificate has no real protective value for a prostitute or her customers. United States Public Health Service authorities state unequivocally that "a physician who certifies prostitutes as non-venereal or non-infectious is either intentionally dishonest or grossly incompetent."

And even if a prostitute was "clean" when a physician examined her, this would be no protection to the second customer thereafter.

Another theory frequently circulated by those who favor the segregated district is that prostitution cannot be stopped. This is the psychology of hopelessness. The police, the doctors and the interested fraction of the public are all supposed to give up because "you can't stop prostitution."

The invincibility of prostitution is a carefully nurtured myth, but a myth nevertheless. Organized prostitution is a business, a vicious,

criminal racket which cannot exist without official toleration or protection, active or passive. When the underworld sees that a city is in earnest in its efforts to rid itself of this racket, it will fold up and go elsewhere. There is no profit in fighting, and prostitutes, procurers and racketeers are in business for profit, not fights.

Moral Corruption

The business of prostitution is a grave menace to the morals and welfare of the youth of any city. Our nation is plagued by a wave of juvenile delinquency. In our city, and in many others throughout the country, we are working diligently to remove temptation from the paths of our youngsters and help them to grow and develop into useful citizens. A flourishing red-light district would certainly not be our idea of the proper moral influence for the immature minds that we deal with in the crime prevention division.

*Too young
for "red-light"
influence?
His idol
is a
vice overlord.*



Not the least of the evils of segregated prostitution is the almost inevitable corruption of the ethics of the police. Attempts to administer segregated districts have almost universally had a disastrous effect upon police administration. Authorities are agreed that a city cannot have a wide-open policy toward vice and effective police administration at the same time.

And yet, right here in Texas, some of our cities have suffered from the "wide-open city" philosophy. This philosophy is another one of those plausible ideas which are easily sold to the unthinking majority by the selfish, interested minority, especially in cities which are largely dependent for their income on the vacationist and the

tourist trade. It appeals to that selfish streak which somehow seems to crop out in all of us at one time or another. It is based on the idea that the tourist is here for only a short time and we should stop at nothing to "gig" all the money out of him we can while he is here.

This philosophy often results in tremendous pressure on police departments to wink at gambling and prostitution. Often hotel owners are used as the tool of the vice overlords in the application of pressure on the police department. Other business men also are urged to fall in with the "wide-open city" philosophy. They do not realize that the actual effect is to siphon off into the hands of gamblers and procurers, gangsters and racketeers the tourist money which might otherwise have enriched the legitimate merchants in the normal channels of trade. They are told that "it helps the town."

Thinking people ought to realize that open vice conditions attract criminals and their hangers-on, not exactly the type of people we would like to have settle in our town. Furthermore, organized vice gathers funds which are used to hire expensive legal talent, to gain control of legitimate enterprises, and eventually to undermine government and seize control of political power. This situation creates an unholy union between respectable citizens and commercialized vice, and a vicious circle is thereby instituted. With the momentum of such a union, it is not likely that police honesty can long continue. The end result is the disfranchisement of every honest man and woman who has the temerity to attack the system.

And it all began when a selfish, interested minority began to sell the idea of a "wide-open city."

Promiscuity and VD

We still have a venereal disease problem in Houston. We don't have a red-light district and we think we have done a fair job of stamping out prostitution in the hotels, tourist courts and beer joints. Of course, it is a never-ending job. However, the fact that military records now indicate that only 10% of the venereal disease contacts made in Houston come from prostitutes, convinces us that we have made real progress in the suppression of prostitution.

Most of our venereal disease contacts now come from the promiscuous girl. This is a real problem and one we haven't licked yet, but we shudder to think how much greater our venereal disease rate would be if we had not been vigorously suppressing prostitution. The fact that we are already to grips with the promiscuous girl problem while some cities are still in the clutches of organized prostitution gives us some cause for self-satisfaction.

*Houston's
VD contacts
come largely
from the
promiscuous
girl.*



However, we are convinced that the ultimate solution for the twin problems of prostitution and promiscuity, with their accompaniment of venereal disease, lies in the field of prevention. We greatly appreciate the services of the American Social Hygiene Association in coordinating the efforts of all concerned in our city through the formation of a venereal disease control committee. Through this committee, we hope to get at the roots of the twin evils we are fighting.

Principles of Prevention

There are several important principles that we have to keep in mind in dealing with prostitution and promiscuity on a preventive basis.

The first one is that prostitution cannot be legislated out of existence by merely passing a law. It is a difficult problem. It is rooted in a human urge more fundamental than the desire for alcohol. Stamping out prostitution is a broad community enterprise involving all the community's services to its people, public, voluntary and private. For the customer, prostitution competes with healthful recreation; for the prostitute, it competes with other kinds of jobs. Thus, the amount of prostitution reflects, to a large degree, the lack of constructive opportunities the town has to offer.

The second principle is that prostitutes are people. You can't shoot them, and dumping them over somebody else's city or state line does not solve the problem. This principle calls for direct dealing with prostitutes and procurers and with the personal prob-

lems of girls who are about to pass over the line into prostitution. Vocational guidance is needed. Many of the girls have few opportunities for decent jobs. A sound program of vocational education would be very helpful.

The third principle is that skilled policing is necessary, realistic, intelligent policing directed not at the girls, the victims and underlings, but at commercialization, at the racketeers, the promoters, procurers and madams, the taxi drivers and the bellhops who profit from the business. Reaching the responsible parties requires competent policing. Evidence must be air-tight. Anything less is not likely to have any permanent effect on prostitution or on the venereal disease rate.

Finally, there must be some method of caring for and treating the women and girls who are arrested for prostitution. This requires action which will permit and help them to return to normal life. It requires a capable staff of full-time, experienced social workers and, of course, suitable detention facilities.

We believe this program will succeed. Crime prevention is now a recognized function of the police department. It should be extended to include delinquent and pre-delinquent girls above juvenile age. Such measures as these, that deal with the fundamental problem, not only benefit the individuals themselves; they serve the fundamental objective of protecting the people of the community, the men in uniform, and the nation. This is a legitimate and a very important function of the police department.

We are forced, then, to the conclusion that we no longer can simply use the methods and techniques and procedures that we formerly used in matters of prostitution. But we have to do some self-study to work out new methods and procedures. One of them, of course, is the employment of police women. When I say police women, I don't mean someone's version of "Pistol Packin' Mamma" or something of that kind. I mean specially trained and carefully selected police women of social work experience, women who can routinely patrol the breeding grounds and cradles of vice and delinquency, women who can help young girls (and sometimes young men) make an adjustment to the situation after they come to the attention of the police.

I think if we are ever to find the answer for the twin problems of promiscuity and prostitution in the field of policing, it's going to be in the preventive field. Now that we know that prevention is a recognized function of the police, more and more time is spent in devising methods and procedures, including the use of police women, to the end that we can better protect the people in our community.

Integration Is the Answer

The police, the law and all its techniques are not going to find the answer to promiscuity. The answer is, of course, in the community, in the coordination, the integration of various community programs. The answer is going to be in the establishment of bureaus within your police structures to work in the dance hall, the honky tonk, the beer parlors. The answer is careful supervision, fit places of recreation for our young folk.



*Wholesome fun
in wholesome places
for our young people.*

When and if these youngsters do come to the attention of the police, the answer is to make some provision for their rehabilitation. We must not merely place them in the police station, give them a police record and then dump them back into the community.

In most communities, we find ample social service agencies, both public and private. I think that our main job is the integration and coordination of our vast community agencies.

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BEHIND THE BY-LINES



H. F. Southard

Helen F. Southard

Awarded a Panhellenic fellowship for her distinguished qualifications for graduate study, Mrs. Southard did graduate work at Columbia University. At the University of Buffalo, where she received her M.A. degree, she served as women's personnel adviser and psychology lecturer and as personnel consultant with the school of social work. Television programming and YWCA membership work plus a husband, two children and a farm make her life a full one.



P. K. Houdek

P. K. Houdek

Mr. Houdek was born in Muscatine, Iowa, and received degrees from Knox College and the University of Chicago. A member of Sigma Psi, the American Sociological Society and the American Association of Marriage Counselors, he is executive secretary of the Kansas City Social Hygiene Society and a frequent lecturer on the family. Father of two teenage sons, he finds flowers and bees a fascinating hobby.



J. A. Cowan

John A. Cowan

Director since 1946 of the Michigan Department of Health's division of tuberculosis and venereal disease control, Dr. Cowan has clung closely to his middle-western roots from the time he was born in LaCrosse, Wis. After taking his medical degree at the



E. N. Shenehon

University of Minnesota, he interned in Duluth and practiced medicine in North Dakota. Since 1936 he has held various posts with the North Dakota State Health Department, the Sioux City and Oklahoma state health departments.

Eleanor N. Shenehon

Director of ASHA's Washington liaison office, Miss Shenehon previously directed the association's community service division. She has served on the staff of the Federal Trade Commission, in the transient division of New York State's Temporary Emergency Relief Administration, with the Rockefeller Foundation as a faculty member of the Peking Union Medical College, China. She is a native of Minneapolis.

Lawrence Donald Morrison

Chief of Police Morrison of Houston, Tex., is a "natural" for police work, having come up through the ranks from patrolman to chief in 20 years. He holds a graduate degree from the University of Houston, where he was an associate professor, and has lectured at Texas A and M College. Author of numerous articles on crime prevention, he is a member of many police, crime prevention and social welfare organizations. Two grown children helped him to celebrate his silver wedding anniversary last year.



L. D. Morrison

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